

McKinney (H.)

EXHAUSTIVE BIBLE ESSAY.

ENTITLED:

*"NO LICENSE FOR ALCOHOLIC DRINKS IN
THE BIBLE."*

THESE DRINKS HAVE RUINED PROPHETS, PRIESTS, AND KINGS.

*Do not think your Church Membership, or the Prayers of the Church
will save you if you drink them.*

INTENDED AS A TEXT-BOOK FOR TEMPERANCE LECTURERS, AND
AS AUTHORITY IN COURTS OF LAW.

BY HENRY MCKINNEY, GREAT BEND, PENN.



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BIBLE ESSAY.

NO LICENSE FOR ALCOHOLIC DRINKS IN THE BIBLE.

THE Lord never made alcoholic drinks. He never drank them, or made what we call wine. There are two kinds of wine mentioned in the Bible, the unfermented and the alcoholic. The one, alcoholic; "Look not upon the wine, when it giveth the color in the cup, when it moveth itself aright: at last it biteth like a serpent, and stingeth like an adder." These serpents and adders were rank poison; and the direct inference is, that this wine was the same, a *poison*, when used as a beverage. "Who hath woe? Who hath contentions? Who hath babblings? They that tarry at the wine, they that go to seek mixed wine." Deut. xxxii. 33: "Their wine is the *poison* of dragons, and the cruel venom of asps." Please begin at verse thirty-one, and read the context. This agrees with scientific experiments, and the best medical authority, that alcoholic drinks are *poison*; a little confuses the brain; more, causes paralysis, or drunkenness; the disuse of the limbs, or lifelessness; more, *death*. Tippling, or daily drinking, causes diseases, *poisons* the system, and in case of epidemics or accidents, such persons are apt to die. This is from the best medical authority in the world. Physicians often prescribe arsenic, belladonna, opium, alcohol, and other poison for some immediate effect. Paul to Timothy (a young preacher) v. 33: "Drink no longer water, but use *a little wine* for thy *stomach's sake*, and thine often infirmities." This is clearly medical, and with judicious medical treatment we have no business.

Prov. xxxi. 6, 7; 6 v.: "Give strong drink unto him that is ready to perish, and wine unto *those* that be of *heavy heart*." 7 v.: "Let him drink, and forget *his* poverty, and remember his *misery* no more." In the preceding verses, we find: "It is *not* for kings and princes to drink wine or strong drink." This is prohibited. But in the sixth verse

is a medical prescription of "Strong drink to *him* that is ready to perish, and *wine* to those of heavy hearts." "Heavy hearts" means faintness, as through great affliction. Give them wine or something stimulating for the occasion. But the seventh verse: "Let him" (who? Why, him that is ready to perish), drink. There is no other him spoken of, or persons spoken of, except the kings and princes (who were forbidden to drink), consequently let *him* that is ready to perish (to die), drink and forget his poverty, and remember his misery (distress) no more. This is certainly a medical prescription for certain specified cases. Again, Is. xxii. 13, 14: "And behold joy and gladness, slaying oxen and killing sheep, eating flesh, and drinking wine; let us eat and drink, for to-morrow we shall die." . . . "Surely this *iniquity* shall not be *purged from you till ye die*, saith the Lord of hosts." Here, instead of commending drinking, God calls it a crime. See, also, 1 Cor. xv. 32. Read Prov. iv. 14-20: "Enter not into the path of the wicked, . . . for they eat the bread of wickedness and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day." See Is. xliii. 18-22: "The Lord giveth water to drink." Prov. xx. 1; Is. v. 11, 12.

The Rechabites obeyed their father Jonadab, who commanded them, saying: "Ye shall drink no wine; neither you, nor your sons forever." See Jer. xxxv.: "Thus saith the Lord of hosts, the God of Israel, because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done all he hath commanded you. Therefore, saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab, shall not want a man to stand before me forever." Samson's mother was met by an angel, and forbidden using (this kind of) wine and strong drink, as it would affect her offspring. *Poisons do.* Hab. ii. 15, 16: "Woe unto him that *giveth* his neighbor drink; that putteth thy bottle to him and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory; drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." Fifth and sixth verses: "Yea, also, because he transgresseth by wine, he is a proud man, *neither keepeth at home,*

who enlargeth his desire as hell. . . . Woe to him that increaseth that which is not his." From the foregoing, it is evident that God forbade the drinking of this kind of wine, and pronounced a woe upon them who drink or sell it, and also upon them who furnish it to their neighbors.

For the present we will leave the consideration of the alcoholic wine, and turn our attention to the use of the other, or the unfermented wine.

Is. lxxv. 8: "Thus saith the Lord, As the new wine is found in the cluster, and one saith destroy it not, *for a blessing is in it*, so will I do for my servants' sake, that I may not destroy them all." This is the unfermented wine, and "a blessing is in it." See also Neh. x. 39: "For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers; and we will not forsake the house of our God." Also xiii. 5-12: "And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the *new wine*, and the oil, which was commanded to be given to the Levites, and the singers, and the porters, and the offerings of the priests." "Then brought all Judah the tithe of the corn, and the *new wine*, and the oil unto the treasuries." Also 2 Chron. xxxi. 5: "And as soon as the commandment came abroad, the children of Israel brought in abundance the *firstfruits* of corn, *wine*, and oil and honey, and of all the increase of the fields, and the tithe of all things brought they in abundantly."

Matt. xxvi. 26-30: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it *new* with you in my Father's kingdom." This was the Lord's Supper, and He did *not drink alcoholic drink then*, but "the fruit of the vine," not what we or liquor-dealers call wine. As the Lord's Supper was not in the time of vintage, He could not have gotten the fruit of the vine, unless it had been kept unfermented by some process. The ancients boiled new grape-juice down thick, and cleansed it by turning up a heavy sod, and taking clean earth and putting it into the kettle to

purify it, then strain off and put in bottles. There are various ways of making unfermented wine and keeping it. We have the new wine in grape jelly. We have it also prepared for communion service in some places. History shows that unfermented wine was made and kept in our Lord's time, and His use of it at the Lord's Supper brings harmony out of the Bible. Another question: How could Christ make alcoholic wine out of water, and order it given to the governor of the feast to *drink*? as some wickedly or ignorantly say, when alcoholic wine was forbidden by the prophets four hundred years previously. "Christ came to fulfill all righteousness," *not* to break the law. Now, I am *not* prepared to say that it was alcoholic wine Paul prescribed for Timothy. The unfermented wine would have nutritious qualities the other would not, and be a cooling drink, something like pure cream tartar, which, for a fevered system, is a refreshing, cooling drink. But in the case of our Lord: Christ was a high-priest after the order of Melchisedec, having neither beginning nor ending of days. With Him all things past or in the future *is one eternal present*. Further, the priesthood were forbidden to use alcoholic wine or strong drink, and "He came to fulfill the law and make it honorable." Lev. x. 8-11: "And the Lord spake unto Aaron, Do not drink wine nor strong drink, thou, nor thy sons with thee, when thou goest into the tabernacle of the congregation, lest ye die, and that ye put a difference between the *holy and the unholy*, and between *clean and unclean*, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

This interpretation of the Scriptures harmonizes the Old and New Testaments, and shows God one and the same being, "without variableness," laboring for the welfare of the human race, and to make their bodies fit temples for the Holy Ghost, by sobriety and godly living. *The other construction* destroys the harmony of the Old and New Testaments, shows inconsistencies, *not the attributes of God*, and is the doctrine of devils. Let all churches use the unfermented wine, and give no countenance to this doctrine.

Now we will consider tippling and drunkenness. 1 Tim. iii.: He says of deacons, "They must be sober, of good behavior, *not given*

to wine, not a brawler; and the wives also, be grave, not slanderers, sober, faithful in all things." Here Paul requires Christians to *be sober*, so also in 1 Thess. v. : "They that are drunken, are drunken in the night, but let us who are of the day *be sober*, putting on the breast-plate of faith and love, and, for a helmet, *the hope of salvation*." Now, the tippler is *not sober*, in the Bible sense; a *drinking person* is under the influence of liquor; and a *drunken person* is a helpless person. They only differ in degree. Neither of them *are sober* in the Bible sense. God commands total abstinence. God commended the Rechabites because they were teetotalers. They would not even taste it. They did not join the Church, and then slip into the drug-stores and take a drink, and keep it in the cellar. (Read 1 Cor. v. 9-13: To put such persons out of the Church). Isa. lvi. 9: "All ye beasts of the field, come to devour. . . . Yea, they are greedy dogs. . . . Shepherds that can not understand. . . . Come, say they, I will fetch wine and we will fill ourselves with strong drink; and to-morrow will be as this day, and much more abundant." Isa. v. 20-26: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink, who justify the wicked for reward, and take away the righteousness of the righteous from him." "Therefore, as fire devoureth the stubble, . . . because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Now, *is tippling glorifying God?* Is it even avoiding the appearance of evil?

In Joel iii. 3: "And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they might drink." This is assigned as a reason for His judgments. "Drunkenness clotheth a man in rags." Now, Messrs. Seller and Drinker, if you want a license to clothe you in purple, and your neighbor and family in rags, you can not find the license in the Bible, and the Word of God expressly says, "For all these things you will be brought to judgment at the last day." Have you the brass to defy God, and disobey Him, ruin your neighbor and yourself? for His Word classes fermented wine and strong drink, whoredom and drinking, chambering and wantonness, together, and says persons thus guilty shall never

enter His kingdom. Please read Esther i.: "Drinking according to law; none did compel;" and the result, a wicked divorce. Also the third chapter, where Haman conspires to rob and murder a nation, and the king issues the decree to rob and murder innocent people, and then, "*They both sit down to drink.*" Oh, wine! surely thou art Satan's jewel, the hotbed of wickedness. Also Isa. xxviii. 7: "The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment." "All Scripture is given by inspiration of God, and is profitable for reproof, for instruction, that the man of God may be perfect, thoroughly furnished to every good work."

The Lord commanded the prophets to tell the people of their sins, their idolatry, their wine-bibbing, using strong drink, their whoredoms, their riotings, swellings, tumults, their chambering and wantonness; for all these affiliated together, twin sisters, even as at the present day. But now the lines have fallen in slippery places, and the churches have so much religion, that intemperance, license, or prohibition are questions of no great importance with them; and their condemnation only distracts the membership, and makes a commotion among them; that the advocacy of prohibition, and voting for it, reminds them of the curses on abolitionists in the days of slavery. Gideon said, "Let the weary and faint-hearted, and all who wisheth, go home; but to the three hundred, those that lapped, go forward to the battle of the Lord and to victory."

Again, Dan., chap. v.: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them. They drank wine and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone. In

the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. And Daniel was called to intrepert the writing." Verse 18: "Then Daniel answered and said, O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this; but hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him, and this writing was written: Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it. Tekel, thou art weighed in the balance, and found wanting. Peres, thy kingdom is divided among the Medes and Persians.

"In that night was Belshazzar, the *King of the Chaldeans*, slain, and Darius the Midian took the kingdom, being about threescore and two years old." Thus we read in the Word of God, His judgments upon the wicked who drank and rioted; and even used the vessels belonging to the temple for alcoholic drinks.

Now, it is in evidence, Jeremiah xxxv., that Jonadab commanded his sons, the Rechabites, saying: "Ye shall drink no wine, neither ye,

nor your sons *forever*;" and God sanctioned it; and three hundred years afterward God reprov'd the Jews for not obeying Him; and brought evil upon them; but blessed and commended the Rechabites for *total abstinence*. Now, what authority have men to grant license to sell alcoholic drinks or make them? If God be for us, who can be against us?

Again, it is in evidence, "That they have given a boy for a harlot, and sold a girl for wine, that they might drink;" "That it biteth like a serpent, and stingeth like an adder;" "That their wine is the *poison* of dragons, and the cruel venom of asps." That the best medical authorities say it is a *poison*. Forbids the putting the bottle to the neighbor's mouth and making him drunken also. Forbids tipping or drinking. That the priest and the prophet have erred by it. The prophets were commanded to "cry aloud and spare not" against these sins. Therefore, to buy alcoholic drinks is a sin; to drink it is a sin; to sell or give away to drink is sin. Under this weight of evidence it follows: For men to license the sale of alcoholic drinks is sin; and the taking pay for said license is selling *an indulgence to sin*.

Why, then, not prohibit the manufacture and sale of these drinks, when we know 100,000 in the United States are killed yearly by them; the misery and poverty it causes; the lunatics and tramps it makes; it fills our jails and poorhouses, paralyzes industries, and impoverishes nations, and doubles our taxes; or does the common welfare for which Governments are instituted mean the robbing and killing the people? In the light of revealed truth we say license to sell alcoholic drinks is against God's law, consequently said license is null and void, and of no effect, and should be repealed, and the manufacture and sale prohibited.

WHAT SHALL IT PROFIT A MAN IF HE GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL?

Reader! buy this pamphlet and lend it to your neighbors, drinkers liquor-dealers, and see how much good you can do with it.



